

Krishnamurti
Foundation

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" The Ganga at Rajghat Varanasi "

THE RIVER

By J. Krishnamurti

The river was especially wide here, deep and clean. Higher up was the very ancient city. Perhaps one of the oldest in the world. But it was a mile or so away, and all the filth of the town seemed to have been cleansed by the river, and here the waters were cleaned, especially in mid-stream. On this side of the bank there were a lot of buildings, not particularly beautiful, but on the other side was freshly sown winter wheat. For the river rises twenty or thirty feet during the rainy season and so the soil on both banks is rich — and beyond the banks were villages, trees and fields of wheat and a kind of nourishing grain.

It was beautiful country, open, flat and spreading to the horizon. The trees especially were very old — the tamarind, the mango — and in the evening, just as the sun was setting, there would come upon the land a sense of extraordinary peace — a benediction which you never find in any church or temple.

On this side of the river bank there were four sannyasis, monks, each selling his own wares — Gods. They were shouting and a crowd gathered round each of them. But the one who shouted most, repeated Sanskrit words and was covered with beads and other insignia of his profession, attracted most people, and presently you saw the other monks slip away, leaving only this one with his Gods, chants and rosaries.

Imagination and romanticism deny love, for love is its own eternity. Man has sought through various Gods, ideologies and hopes, something that is not bound by time. The birth of a new baby is not the indication of something eternal. Life comes and goes. There is death, there is suffering and all the mischief that

man can make, and this movement of change, decay and birth is still within the cycle of time.

Time is thought; and thought is the outcome of the past. That which has continuity — the cause which produces the effect and the effect which becomes the cause in turn — is part of this movement of time. In this trap of time man has been caught and he uses every device of romance and imagination to bring about a counterfeit of what he calls eternity. And out of this comes the desire, with its pleasure, for immortality, a deathless state which he hopes to experience through the images of the mind.

Religions have offered a counterfeit of the real. The most earnest are aware of all this and of the mischief that has come through the false. There is a state which is not imagination or romantic fancy, which is not of time nor the product of thought and experience. But to come upon it, all the counterfeit coins which we have treasured must be thrown away — buried so deeply that another cannot find them. For the other thinks that he must go through those things which you have thrown away, and that is why what you throw away must never be discovered by another. For out of this comes imitation, and false coins are minted. To deny them needs no effort, no strong will nor the attraction of something greater; you put them away very simply because you see their futility, their danger and their inherent nuisance value and vulgarity.

The mind cannot manufacture the thing called eternity — as it cannot cultivate love. Nor can eternity be discovered by a mind that is seeking it. And the mind that is not seeking it is a wasted mind. The mind is a current, very deep at the centre and very shallow at the periphery — like the river that has a strong current in the middle and quiet waters at its banks.

But the deep current has the volume of memory behind it, and this memory is the continuity that passes the town, that gets sullied, that becomes clear again. The volume of memory gives the strength, the drive, the aggression and the refinement. It is this deep memory that knows itself to be ashes of the past, and it is this memory that has to come to an end.

There is no method to end it; no coin with which to buy a new state. The seeing of all this is the ending of it. It is only when this vast volume ends that there is a new beginning. The word is not the real; the measurement of the word denies the actual.

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TALK TO THE STUDENTS AT RISHI VALLEY 22-1-1971

You all look very solemn, don't you? What would you like me to talk about? All right, may I talk about what I would like to if you have no suggestions to make?

You know you live really in one of the most beautiful valleys I have seen. It has got a special atmosphere. I do not know if you have noticed, specially in the evenings and very early morning there is a peculiar silence, a quality of silence which is permeating, which penetrates, because it is I believe one of the most, probably the most ancient hills in the world round here, and man has not quite spoilt it yet. And wherever you go, in the cities, in the other places, man is destroying nature, cutting down trees to build more houses, polluting the air with cars, with industry, destroying animals. There are very few tigers left; they are destroying everything because there is more population, people are born all over the world and they must have more space, and so gradually man is spreading all over the place destroying, destroying. And when you come to a valley like this, where there are very few people, where nature is still not spoilt, where there is still silence, quietness, beauty, one is really astonished that such a place should exist at all. Every

time we come here after a year or so, one feels the strangeness of this land specially round here, and probably you have got used to it. You do not look at the hills any more, you do not listen to the silence any more, you do not see that distant hill with that single rock as we see it here any more, you do not listen to the birds any more and to the wind among the leaves. So you gradually get used to it, gradually become indifferent. And after all education is not only learning from books, memorising some facts but also how to look, how to listen to what others are saying, if they are saying something true or false. All that is part of education. It is not just enough to pass some silly examinations and enter into a college and get some degrees and get a job, get married and settle down, but also at least, I think, to be able to listen to the birds, to see the sky, to see the extraordinary beauty of a tree, and the shape of the hills, and to feel with them, to be really, directly in touch with them. That is also part of education. And as we grow older, unfortunately, all that disappears because you have worries, you want more money, a better car, more children or less children, you become jealous, ambitious, greedy, envious, and all the beauty of the earth is lost. So what are you going to do about it?

You know what is happening in the world, don't you? You must be — current events — you must be studying that. There are wars, nation divided against nation, the Arabs against the Jews, the Israelites, and there is revolt in America, black and white, in Russia the liberal writers are being destroyed, and in this country, have you noticed what is happening, here too — division, separation, more and more people being born, poverty, squalor, complete callousness. You do not care what happens to somebody as long as you are perfectly safe. And you are being educated to fit into all this. You understand what I am talking about? (Voices: Yes) Do you really? Do you know that the world is mad, that all this is madness, this fighting, quarrelling, bullying each other, tearing at each other, wars, ugliness, hate? And you grow up to fit into all these. You will begin to quarrel, you will be very ambitious, greedy, wanting a better position, competition, you know what is that you are going to do. Is this right, is this what education is meant for,

that you should willingly or unwillingly fit into this mad structure called society? Unless from now on while you are young, fresh, innocent, looking at all the beauty of the earth, feeling affection, liking each other and so on, if you do not keep that, when you grow up, you will just comply, conform to the pattern, and that is probably what you will do, because that is the easiest way to live — to conform, to fit in, to fall in. Or a few of us revolt, and that revolt too does not answer the problem. You may try to run away from society, but that running away has no meaning. We have to change society, not by killing people. Society is ourselves. You and I create the society in which we live. So we have to change and this change is part of this education, which apparently we neglect. We are much more concerned with reading books, passing some examinations and getting a job. That is also necessary, but that is not the whole of life. So you have to change, you cannot fit into this monstrous society.

So what are you going to do? And you know what is happening religiously also throughout the world. Here also you are breaking up, nobody believes in anything any more. One has no faith in anything any more, and religions now are merely the result of vast propaganda. So you see all this strife, confusion, wars, hatred, people against people, human beings wanting a better job, better position, you know, more, more, more, and you, living in this extraordinary valley, being educated here, you are going to be thrown into the world, and are you going to conform, fit in, accept all their values? You know what their values are — money, position, prestige, power, division, and that is all they want, and they want you to fit into that pattern. So you must begin to think from now, observe, learn, not from books, but learn for yourself watching, listening to everything that is happening around you. Then perhaps you will grow up to be a different human being who cares, who has affection, who loves people, and perhaps if you live that way, you might find a really religious life. So when you look at all this nature, tamarind trees, the mangoes in bloom, and listen to the birds early in the morning and late in the evening, see the clear sky, with your own eyes how clear the stars are,

how marvellously the sun gets behind that hill, when you see all the colours, the light on the leaves, the beauty of the land, rich earth, seeing that and seeing what the world is with all its brutality, violence, ugliness, what are you going to do? You know how to read, you will perhaps be engineers, research scientists, build atomic power or bomb; is that what you are going to do, is that the end of all education?

So you have to find out, haven't you, from now, what you are going to do in life — not the very young people, they want to enjoy themselves — I hope they do — but the older, what are you going to do? So I think you should put that question to yourself, not occasionally but every day, find out every day, listening to everything, to the birds, to that cow calling, learn about everything in yourself, not from books, because if you learn from yourself about yourself, then you will not be second-hand, it will be you whom you are learning about. So you should, if I may suggest, from now on find out how to live entirely different, and that is going to be awfully difficult, and I am afraid most of us like to find an easy way of living, just repeat, follow the course, what other people say, what other people do because you also do the same — that is the easiest way to behave, that is the easiest way to live, to conform, to conform to the pattern or to a new pattern. So we have to find out what it means never to conform, what it means to live without comparison at all, what it means to live without fear. This is life, and nobody is going to teach you, no book, no guru. You have to learn from yourself and there is a lot to learn about yourself, it is an endless thing, it is a fascinating thing, and when you learn about yourself from yourself, out of that comes wisdom. Then you can live a most extraordinary, happy, beautiful life. Right? Now, will you ask me questions?

Questioner : The world is full of callous people, indifferent people, cruel people, and how can you change those people?

KRISHNAMURTI : The world is full of callous people, indifferent people, cruel people, and how can you change those people? Is that it? Why do you bother about changing others? Change yourself, isn't it? Because, if you grow up, you will also become

callous, you will also become indifferent, you will also become cruel, because the past generation is vanishing, they are going, and you are coming, and if you also prove callous, indifferent, cruel, you will also be the same society. So, first don't bother about others. They cannot change, they would not change. What matters is that you change, that you are not callous, that you are not indifferent. When you say all this is their business, have you seen them, have you watched them, have you felt for them? If you have, you know you will do something. But you do not, and you want the world outside, in Madras, Madanapalle, Calcutta and other places outside, you want them to change. But you actually do it and test it by action, and you can do that by doing something. Do you? You see that's it. This is one of the most extraordinary things. We want to change everybody except ourselves, which means really we do not want to change, we want others to change, and so we remain callous, indifferent, cruel, hoping the environment will change so that we can continue in our own way. You understand what I am talking about?

Questioner : You ask us to change, what do we change into?

KRISHNAMURTI : You ask us to change, what is it we change into? You cannot change into a monkey, probably you would like to, but you cannot. Now, when you say, I want to change into something — listen to this carefully — if I said to myself I must change, I must change myself into something, the “into something” is a pattern which I have created, isn't it? Do you see that? Look, I am violent or greedy and I want to change myself into a non-greedy person, not being greedy. Not wanting to be greedy is another form of greed, isn't it? Do you follow that? Do you see it? But if I say I am greedy, I will find out what it means, why I am greedy, what is involved in it, then, when I understand greed, then I will be free of greed and not pursue non-greed. Do you understand what I am talking about? Look, is it a bit too difficult? All right, let me explain. I am greedy and I struggle, fight, make tremendous effort not to be greedy. I have an idea what it means not to be greedy. Right? I have an idea, a picture, an image of what it means not to be greedy,

so I am conforming to an idea which I think is non-greedy, you understand, whereas if I look at my greed, what is the nature of greed, what is the structure of greed, if I understand why I am greedy, which means what are the causes, what is the meaning of it, why, and all that, when I begin to understand all that, I am free of greed. Therefore, freedom from greed is something entirely different from becoming non-greedy. You see the difference? Freedom is something, is it not, which is entirely different from saying I will be a great man or I will be non-greedy. You have understood what I said, Sir? (Pause) Since you would not ask questions, I am going to propose something. You know, they talk a great deal about meditation, don't they?

Questioner : They do.

KRISHNAMURTI : You know nothing about it. I am glad. Because you know nothing about it, you can learn about it. It is like you do not know French or Latin or Italian. Because you don't know, you can learn, you can learn as though for the first time, but those people who already know what meditation is, they have to unlearn and then learn. You see the difference? So since you do not know what meditation is, first let us learn about it. You understand? So first of all to learn about meditation, you have to see how your mind is working. You have to watch, as you watch a lizard going by, walking across the wall, seeing all its four feet, how it sticks to the wall, you have to watch it, and as you watch, you see all the movements, the delicacy of its movements. So in the same way, watch your thinking, do not correct it, do not suppress it — do not say it is too hard — just watch it, now, this morning.

First of all, sit absolutely quiet. Will you sit absolutely quiet? Sit, come on, sit comfortably, cross your legs, come on, sit absolutely quiet, close your eyes, and see if you can keep your eyes without moving. You understand? Your eyeballs are apt to move, so keep them completely quiet, for fun, play with it, because you are going to learn and then, as you sit very quietly, find out what your thought is doing, watch it. As you watched the lizard, watch it, how it runs, one thing after another. So you learn to observe. If you watch your thoughts — are you

watching your thoughts, how one thought pursues another thought? One thought says it is a good one, and when you go to bed at night, watch at night, and when you walk, watch your thought, just watch it, do not correct it, and then you learn an awful lot, then you will learn the beginning of meditation, which is, to sit very quietly, shut your eyes and see if the eye-balls don't move at all, very quietly, then watch your thoughts so that you learn, and once you begin to learn, there is no end to learning. Right, that is enough. Is that enough this morning? What do you say? Haven't you all classes? No? Or would you like to sit here, and what shall we talk about, or do you want to sit quietly?

I was thinking last night, when we were talking a little bit, I have been to this valley off and on for about forty years. People have come and gone. Trees have died and new trees have grown, different children have come, they have passed through this school, they have become engineers, housewives and disappeared altogether in a mass. I meet them occasionally at an airport or at a meeting. And if you are not very careful, you are also going to end up that way. What are you going to say? I think somebody said something.

Questioner : What do you mean by ordinary?

KRISHNAMURTI : To be like the rest of them, with their worries, with their corruption, violence, brutality, indifference, callousness of which we talked about — all that is ordinary, wanting job, holding on to the job whether you are efficient or not, and dying in the job. Right? That is what is called ordinary — nothing new, nothing fresh, no joy in life, never becoming again curious, intense, passionate, finding out, but just conform. You know that is what I mean, you also mean the same thing by ordinary, don't you? It is generally called bourgeoisie, that is common, you know, like short hair, long hair, sanyasi robe or no robe big business, small business, wife and children, the same office, going to the office forty or fifty years — all that is called ordinary, which is, mechanical living, a routine, a boredom.

Questioner : How can you get rid of being ordinary?

KRISHNAMURTI : How can you get rid of being ordinary? Do not be ordinary. My Lord, you cannot get rid of it. Just do not be it.

Questioner : How, Sir?

KRISHNAMURTI : There is no how. If you say, I do not want to be, do not be. You see that is one of the most awful questions, "How?". That is what man has always been saying throughout the world, "Tell me how", which means you are never going to do it. If you see a snake, a poisonous cobra, you do not say "Please tell me how to run away from it". You run, don't you, miles away from it. So in the same way, if you see that you are ordinary, run, leave it, not tomorrow, but instantly. Right, Sir, that is enough.

A DIALOGUE

[This is the last instalment of the authentic report of a dialogue between Krishnaji and Swami Venkatesananda at Saanen, July 1969.]

KRISHNAJI : What is meditation? Not according to what Patanjali and others say because they may be totally mistaken. And I might be mistaken when I say I know how to meditate. So I have to find out, I have to ask what is meditation? What is meditation: sitting quiet? Concentrating? Controlling thought? Watching?

Swamiji : Watching perhaps.

KRISHNAJI : You can watch when you are walking.

Swamiji : It is difficult.

KRISHNAJI : You are watching while eating, when you are listening to people, when somebody says something that hurts you, flatters you. That means, you have to be alert all the time

—when you are exaggerating, when you are telling half-truths. You follow? So, to watch you need a very quiet mind. That is meditation. The whole of that is meditation.

Swamiji: To me it looks as though that Patanjali evolved an exercise for quietening the mind, not on the battle field of life, but start it when you are alone and then extend it to the relationship.

KRISHNAJI: But if you escape from the battle . . .

Swamiji: For a little while . . .

KRISHNAJI: If you escape from the battle you have not understood the battle. The battle is you. How can you escape from yourself? You can take a drug, you can pretend that you have escaped, you can repeat mantras, do japas and all kinds of things but the battle is going on. Therefore, first you say get away quietly from it and then come back to it. That is a fragmentation. We are suggesting “Look at the battle, you are involved in it, you are caught in it, you are *it*.”

Swamiji: That leads us to the last — *you are it*.

KRISHNAJI: You are the battle.

Swamiji: You are it, you are the battle, you are the fighter, you are away from it, you are everything. That is what perhaps *Gnana Yoga* implied, suggested. According to *Gnana Yoga*, the seeker is asked to equip himself with the four means: *Viveka*, seeking the real and discarding the false; *Vairagya*, not seeking pleasure; *Shat Satsampath* which meant in effect living a life conducive to the practice of this yoga; and *Mumukshutva*, a total dedication to the search of Truth. The disciple then approached a *guru* and his *sadhana* consisted of *Sravana* (hearing), *Manana* (reflection) and *Niryudhyajna* (assimilation) which all of us do here. The guru adopted various means to enlighten the student which usually implied the realisation of the all or the whole being. Sankara describes this thus: “The infinite alone is real, the world is unreal. The individual is non-different from the infinite, so that there is no fragmentation there.” Sankara said that the world is *Maya* by which he

meant that the world appearance is not the real, which one has to investigate and discover. The Upanishads envisioned the truth in the following *Mahavakya* :

“Pragnam Brahma — consciousness is infinite;

Aham Brahmasmi — I am the infinite; or I is the infinite;

Tat-tvam-asi — Thou art That;

Ayam Atma Brahma — The self is the infinite.”

Even these should lead to cosmic consciousness or the realisation “the all is Brahman” “the all is the infinite”, “The infinite is infinite”, and its active manifestation in daily life which Krishna thus describes in the Gita :

“The yogi is then aware that the action, the doer of the action, the instruments involved, and the object towards which the action is directed, are all one whole and thus fragmentation is overcome.” How do you react to this *Gnana Yoga* method? First there is this *Sadhana Chaturdhyaya*, which the disciple prepares himself for it; then he goes to the guru and sits and hears the truth from the guru and reflects over it and assimilates the truth till it becomes one with him and the truth is usually said in terms of these formulas. But these formulas that we repeat are supposed to be realised. Has this perhaps some validity?

KRISHNAJI : Sir, if you have not read any of these, none of these — Raja Yoga, Karma Yoga, Bhakti Yoga, Patanjali, Sankara, nothing — what would you do?

Swamiji : I have to find out.

KRISHNAJI : What would you do?

Swamiji : Struggle.

KRISHNAJI : Which you are doing anyhow. What would you do? Where would you start? Knowing nothing about what they have said including what the Communist leaders have said — Marx, Engels, Lenin, Stalin. I have not read a thing. I am here, an ordinary human being. I want to know. Where am I to begin? I have to work — Karma Yoga — in a garden, in a factory, office, cook, I have to work. And also there is the wife and children; I love them, I hate them, and I am a sexual fiend because that is the only escape offered to me in life. There I am,

That is my map of life and I start from there. I cannot start over there, I start here and I say to myself what is it all about. I know nothing about God. You can invent, pretend. I have a horror of pretending. If I do not know, I do not know. I am not going to quote Sankara, Buddha, or anybody. So I say this is where I start; Can I bring about order in my life? Order, not invented by me or by them, so that order is virtue. Can I bring it about, and to be virtuous there must be no battle, no conflict in me or outside. Therefore, there must be no aggressiveness, no violence, no hate, no animosity. I start from there. And I find out I am afraid. I must be free of fear. And to be conscious of it is to be aware of all this, aware of where I am and from there, I will move, I will work. And then I find out I can be alone. Not carry all the burden of memory, of Sankaras, of Buddhas, Marx, Engels — you follow? I can be alone because I have understood order in my life; and I have understood order because I have denied disorder, because I learnt about disorder. Disorder means conflict, acceptance of authority, complying, imitation, all that. All that is disorder, the social morality is disorder. Out of that I will bring order in myself; not myself as a potty little human being in a backyard, but as a human being.

Swamiji : How do you explain it?

KRISHNAJI : This is a human being who is going through this hell. Every human being is going through this hell. So if I, as a human being, understand this, I have discovered something which all human beings can discover.

Swamiji : But how does one discover again that one is not deceiving oneself?

KRISHNAJI : Very simple: first, humility. I do not want to achieve anything.

Swamiji : I do not know if you have come across such people who say "I am the humblest person in the world."

KRISHNAJI : No. That is all too silly. Desire for achievement is not.

Swamiji : When one is in it, in the soup, how does one know?

KRISHNAJI : Of course you will know. When your desire says "I must be like Mr. Smith who is the Prime Minister, the General or the Executive officer" then there is the beginning of arrogance, pride, achievement. I know when I want to be like the hero, when I want to become like the Buddha, when I want to reach enlightenment, when desire says "Be something" and desire says in being something there is tremendous pleasure.

Swamiji : But have we still tackled the root of the problem in all this?

KRISHNAJI : Of course we have. "Me" is the root of the problem. Self-centredness is the root of the problem.

Swamiji : But what is it? What does it mean?

KRISHNAJI : Self-centredness? — I am more important than you, my house, my property, my achievement, you follow, "me" first.

Swamiji : But the martyr may say I am nothing, I can be shot.

KRISHNAJI : Who? The martyrs do not.

Swamiji : They may say they are completely unselfish. Selfless.

KRISHNAJI : No, Sir. I am not interested in what somebody else says.

Swamiji : He may be bluffing himself.

KRISHNAJI : As long as I am quite clear in myself, I am not deceiving. I can deceive myself the moment I have a measure. When I compare myself with that man with a Rolls Royce or with the Buddha I have a measure.

Comparing myself with somebody is the beginning of illusion. When I do not compare, why should I move from there?

Swamiji : To be the Self?

KRISHNAJI : Whatever I am, which is, I am ugly, I am full of anger, deception, this, that and fear and all that. I start from there, and see if it is at all possible to be free of all this. My thinking about God is like my thinking about climbing those hills which I never will.

Swamiji : But even then you said something very interesting the other day — The individual and the collective are one. How does the individual then realise that unity with the collective?

KRISHNAJI : But that is a fact. Here I am living in Gstaad, somebody is living India, it is the same problem, the same anxiety, the same fear; only different expressions but the root of the thing is the same. That is one point. Second, the environment has produced this individuality and the individuality has created the environment. My greed has created this rotten society. My anger, my hatred, the fragmentation of my life has created the nation and all this mess. So I am the world, the world is me. Logically, intellectually, verbally, it is so.

Swamiji : But how does one feel it?

KRISHNAJI : That comes only when you change. When you change, you are no longer a national. You do not belong to anything.

Swamiji : Mentally I may say I am not a Hindu or I am not an Indian.

KRISHNAJI : But, Sir, that is just a trick. You must feel it in your blood.

Swamiji : Please explain what that means.

KRISHNAJI : It means, Sir, when you see the danger of nationalism, you are out of it. When you see the danger of fragmentation you no longer belong to the fragment. We do not see the danger of it. That is all.

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EDITORIAL NOTES

We regret to record the death of two life workers from Rajghat both of whom were associated with Krishnaji for nearly fifty years.

Smt. Mankumari Rao (Mano) was educated in the educational institutions started by Annie Besant at Banaras in 1913. Manoji worked as a teacher after completing her education. She married Mr. N. S. Ramarao, an old co-worker of Krishnaji, who became the headmaster of the school started by Dr. Besant and Krishnaji. She was one of the first batch of workers to start the school at Rajghat. She worked with great devotion for the boys and girls and was deeply interested in Krishnaji's teachings. She has been a member of the Krishnamurti Foundation India for many years, and has been closely associated with the educational work at Rajghat. She passed away on the 15th January 1972.

Mr. T. P. Telang (Gulu) came in touch with Krishnaji from early boyhood. His father Prof. P. K. Telang was a close associate of Krishnaji. After completing his education in the Banaras Hindu University and at the Columbia University, he worked at Banaras for a few years. He returned to Rajghat as the Principal of that School in 1947 and worked there till 1959. Ill health forced him to give up his work. He continued to live and work at Rajghat till 1968. He was loved by the boys and girls with whom he was associated in the hostels, classrooms and playfields. He passed away on the 23rd February 1972.

We pay our tribute to these old co-workers, who helped to build up the Centre of New Education at Rajghat, Banaras in its early phase.

(Continued overleaf)

We are sorry to find that a very large number of subscribers have not paid their subscription for the current year 1972. But we have sent them the January issue and are also sending them the April one. We request all those who have not renewed their subscription so far, for 1972, to do so immediately. Subscriptions paid in the form of cheques, Drafts, Postal Orders and Money Orders should be in the name of *Editor, K. F. I. Bulletin*.

Owing to an increase in the postal rates, especially air mail charges, overseas subscribers are requested to note the following subscription rates for the K. F. Bulletin India:— Annual Subscription — £2 or \$5 or its equivalent. Life Membership — £20 or \$50 or its equivalent.

The speaking schedule of Krishnamurti in U.S.A. has already been given in the last Bulletin. The twelfth Saanen Gathering will be held from Sunday, July 16 to Tuesday, August 8. Meetings are planned for early September 1972 in Brockwood Park. Further details can be had from the Secretary, Krishnamurti Foundation England, 24 Southend Road, Beckenham, Kent, BR3 1SD England.

The following is the first list of Life Members :

1. Mrs Pupul Jayakar
2. Sri Jamnadas Dwarkadas
3. Dr. S. Balasundaram
4. Sri P. H. Patwardhan
5. Sri P. Ram Reddy
6. Mrs. Kunti Puri
7. Smt Shanta Rameswar Rao
8. Sri V. R. Reddy
9. Sri P. B. Chetty
10. Sri Chandrakant Narayan Mahant
11. Mrs Freni S. Balasara
12. Dr. M. R. Gautam
13. Lt Gen B. Mukund Rao
14. Sri N. C. Anantachari
15. Sri K. L. Gohil
16. Sri H. D. Nagarwalla
17. Dr H. A. Variava
18. Sri H. K. Vissanji

BOOKS BY KRISHNAMURTI

	Rs.P.
The Penguin Krishnamurti Reader (1970)	5-40
<i>Published by Victor Gollancz Ltd.</i>	
The First and Last Freedom (1954)	18-90
Education and the Significance of Life (1955)	17-25
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